THE PACIFIC

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WAIT PATIENTLY FOR HIM.

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mold is cast,
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled,
"Wait patiently for him."

The weary waiting times
Are but the muffled fields
Low precluding celestial chimes
That hail His chariot wheels;
Trust him to tune thy voice
To blend with seraphim;
His "Wait" shall issue in "Rejoice!"
"Wait patiently for him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee,
"Wait patiently for him."

—Frances Ridley Havergal.

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

EARLY DAYS AT THE UNIVERSITY OF CALIFORNIA.

The University of California annual, "The 1912 Blue and Gold," contains considerable historical matter of interest and value. At the request of the editors the Rev. Dr. Samuel H. Willey, one of the founders of the College of California, which became later the University of California, contributed an article on "The College of California," which he says "went on in a genuine way for nearly ten years supported by annual gifts from the business men." The institution had the hearty good-will and confidence of all lovers of learning in the commonwealth, the sympathy and good wishes of the best citizens, but seemed unable to get adequate endowment. On one of the commencement days Governor Low, who was sitting beside Dr. Willey on the platform remarked: "Now, here you have scholarship, system, organization, reputation—everything but money. We, the state, have none of these things, but we have money. What a pity that they cannot be brought together."

"To make a long story short," writes Dr. Willey, "they were brought together, but it was only after encountering many and stubborn difficulties that the work began to move smoothly and evince vitality. The state accepted the trust and adopted for the University the site that we had chosen. Its progress halted for a period of years, but the present gratifying proportions of the University do ample credit to the state which so generously assumed its support."

In an article on "Early Days in Berkeley," Professor George C. Edwards, who was the third student to register, says: "If from among the number of people well known to the students in the early days of the Univeristy one was to be selected whose comradeship was and is most appreciated, it would be Joseph Le Conte, the seeker after truth. My class came under his instruction for three years. The subjects were botany, geology and zoology. We sat about a twelve-foot kitchen table that was covered with green oil-cloth, and took notes while Professor Joe, with clasped hands, walked up and down the room and talked on the subject that he had prepared for the day. It was his custom to spend at least two hours in the preparation of each lecture to be delivered before the class, no matter how familiar the subject was to him.

When desiring to emphasize a particular thought he would come to one corner of the table, rest one or both hands upon it, and look around into the faces of the members of the class, as in his inimitable way he would drive the thought home. It was just at this period that he was having his great wrestle with science and religion. He emerged from the contest with profound conviction and reverence for each as a form of truth. Professor Joe, with parties of students, made horseback camping trips to the Sierra, where he rested, worshipped, studied, loved and grew."

Writing of "The Eighties," Mr. Charles S. Greene, the Oakland librarian, says: "It was a small college then, but its lines were the same as the great University; it had the potency of all it has since become. The men and women of today have their Greek Theater with its splendid traditions; they have growing before their eyes the great permanent University buildings on the plan provided and started by Mrs. Hearst's munificence; they have their students by the thousands and their faculty by the hundreds; they have museums and laboratories and libraries far surpassing anything dreamed of by us, and yet we do not envy them.

We look back on our quieter times, before even there was any Stanford with which to have great games and debates, spurring on to greater rivalries and successes; and we recognize that we had one advantage impossible to these later days—an advantage greater than all of these later glories combined. We had the daily, friendly intercourse for four whole years with the big men on the faculty. We knew the Le Contes, Sill, Kellogg, Hilgard, and all the rest, as personal friends; and they knew us, not as Messrs., but as individuals—as their boys and girls, in whose several characters they were interested. And those friendships with really great men we count as the most priceless heritage that the University gave us."

In the course of his article Mr. Greene tells us that the relations of the state to the University were not entirely clear in the minds of some of its legislators, and that in the early crudescence of the Granger movement there were elements of danger to the University. The cry was, "They are taking the farmers' money to teach lawyers' sons Greek, and there was for a time a determined effort on the part of not a few to divide the funds among a series of agricultural colleges. Mr. Green remarks: "This spirit is not dead yet, as witnessed by the efforts of some to prevent the building of an agricultural building at Berkeley in favor of the Davisville farm, and the demand for a State University in the southern end of the state." These modern survivals, however, he regards as easy to meet in comparison with the earlier ones, and his judgment is that they no longer, as of old, menace the very life of the institution as a University.

We turn from these reminiscences to note two or three other articles through which we have looked with interest.

In one on "The Expansion of the Nineties," Professor L. R. Richardson remarks that for a long time after 1868 California's seat of higher learning continued to be in most respects a college, as far as actual conditions were concerned, and that the University in the full sense of the word did not emerge until some time in the decade beginning with 1890.

Writing on "The Future of the University," President Wheeler says: "It is not easy to foresee the distant future

of an institution. An institution is set to serve the purposes of mankind and those purposes fluctuate with the centuries. I believe, however, it is the confidence of most men who know the educational conditions of the country that one of the future great universities of the land will be the one which looks out through the Golden Gate. One of the chief bases of this hope is the fact that it represents a growing state, a state likely to grow in the future in wealth and in demand for intelligence rather beyond the percentage of any other state in the nation."

President Wheeler makes brief mention of the need for funds to make the University what it ought to be, remarking as to its buildings that they are "ludicrously inadequate." He concludes: "The University cannot be made, however, a great university by buildings, nor by income, nor by scheme and schedule plan. Its greatness will depend upon the character of the men who study and teach within its gates."

We conclude our article on "The Blue and Gold for 1912"—a book, the pages of which no lover of learning can turn without a thrill of interest, with a reference to what Professor Henry Morse Stephens says on "The Heart of the University."

Asking the questions, "Where is the heart of the University?' Where is it situated?" he tells us that it used to be on north hall steps that the University public opinion was formed and expressed and that judgment was passed on men and things; that now it is in senior hall.

"The problem of student self-government," writes Professor Stephens, "has been solved so quietly and so successfully that the stages in the development of this great reform have been hardly noted and are already half forgotten. The student affairs committee of the students has taken the place of the students affairs committee of the faculty without noise and without debate, and the links of the chain that binds the student body together have been forged by mutual appreciation and mutual good-will without violent pressure and without coercion on any side. The senior class runs the student body, not by force, but by agreement. Every sophomore, even every freshman, knows that if he stays in the University to a fourth year, he will have his say in the management of student affairs; and every junior knows that his next year gives him his part in making up the public opinion of the ruling power."

Professor Stephens says that it was with high hopes and deliberate intention that Senior Hall was built. "Some foresighted students realized that senior control must be broadly democratic, that it must be no hole-in-the-corner affair, that it must look to the senior class as a whole, and that it must have a visible home, to which all men students must have a right—fraternity men and non-fraternity men, engineers and law students, scholars and loafers, athletes and fans, society leaders and their contemners."

That it has fulfilled its function for the men students of the University, he says, can be seen in the fact that the women students are working hard to get a similar home on the campus for their seniors where feminine public opinion may be developed, where the women seniors may meet and discuss their problems, and where the feminine heart may beat in safety and seclusion. However the statement is: "At present the men students are in a majority, and in America the majority rules; the men seniors control the men students; and where the senior men meet and make their public opinion and recognize their leaders is the Heart of the University."

"KNOW YOUR CITY."

The foregoing is the motto or watchword for the "Civic Institute," which is being conducted in Seattle this week, in which, for the betterment of all concerned, there is a thorough survey of the moral and religious forces of that city—especially in their social and civic aspect. Three years ago the Rev. Dr. Sidney Strong, pastor of one of the Seattle Congregational churches, was instrumental in getting this institute started, and its value was found such that it goes on.

The opening address this year was by Mayor Hindley of Spokane on "The Social and Civic Aspects of Religion." For several years a leading pastor in Spokane, Mr. Hindley resigned from his pastorate—that of Pilgrim Congregational Church—and became one of the candidates for commissioner when that city adopted the commission plan of government. He was elected and later by action of his fellow-commissioners, was made mayor.

This civic institute, which continues through Thursday, the 18th of May, has a program so rich and extensive that it is not easy to distinguish when we wish to call attention to some of its best features.

In addresses and discussions attention is given to the amusements, the recreations and the health of the city.

The city's debt to neglected portions of the state is considered, as is also the city's investment in other lands.

Protestant charities, Catholic charities and Jewish charities are up for consideration.

Not only the Protestant Sunday-schools, but also the Catholic parochial schools and the Jewish Sabbath schools have place when the religious education of the city is being viewed. Here come in also religious training in the home and in the University and "religion in the school."

When on Tuesday of next week the subject will be "Forces That Make for an Unrighteous City," there will be addresses and papers on: Unrighteous Ideals and Elements in Public and Private Business and Life, Plague Spots in the City, The Unbeautiful City, Enemies of the Home, Sources of Waste in Religious Life.

The address on the topic last named will be given by Superintendent Scudder of the Congregational Home Missionary work in Washington.

One whole evening is assigned to "Religion and the Labor Problem." Here we find topics as follows: The Situation in Seattle; What Has Socialism to Offer? The Single Tax as an Economic Religion; Labor's Interest in the Peace of the World: Obligation and Opportunities of Religion; Where the Aims of the Unions and the Church Are One. Rev. E. E. Dunstan, one of the Congregational pastors, speaks on the topic last named. And the Rev. Alfred Withington on the preceding one.

The closing evening when the theme is "Forces Co-operant Toward a Better City," the Rev. Dr. E. L. Smith, of Pilgrim Church, speaks on "The Part the Church Has in the Work."

One of the addresses on a previous evening is by the Rev. H. C. Mason of the University Congregational Church on "The Task before the Churches of the Modern City."

Let not the readers of The Pacific get the idea that this Institute is dominated by ministers because we have mentioned only such as speakers. It is participated in by all professions and classes.

The present writer had the privilege of being present at a few of the sessions last year, and has no hesitancy in commending the idea and plan to other cities.

The Institute, in order to cover all the needs, is thor-

oughly catholic in its spirit and scope, as we have already intimated. The Rev. Seimei Yoshioko gives an address on "The Oriental Forms of Christianity in the City," and one day there will be visits to the Buddhist and Jewish temples and to the Christian Science church.

After the different forms of Christianity have been considered, there will be an address on "Things Which All Hold in Common." And Taraknath Das will speak on the subject, "Above All Races Is Humanity."

Worthy of special note is the giving of a prize for the best paper on "A Plan for the Unification of the Religious Forces of Seattle."

THE INSTALLATION OF THE REV. DR. AKED.

The Rev. Dr. Charles F. Aked was installed as pastor of the First Congregational Church of San Francisco last Thursday by a council of the churches of San Francisco and vicinity which was called for that purpose. Dr. Thomas Addison of Berkeley was the moderator, and the Rev. E. L. Walz of San Francisco the scribe.

In his statement to the council, which included a brief reference to his early religious and ministerial life, Dr. Aked said that he had left the Baptists without question or demur because denominations were not important. Organizations are a necessity in that they are valuable for work. Here in this country we have different states, yet all are Americans under one flag, and we cross readily and without question from one state to another. The going from one denomination to another meant to him, he said, no more than this; and the change was made as easily as the passing out of the bounds of one state into another.

His thought is that there is not today any essential need for the many denominations as distinct bodies. The need has passed away since they have delivered their message, and the truth therein has been absorbed by the whole church of God, and goes on leavening the entire body.

In the course of his remarks Dr. Aked said that a Baptist church which refuses to admit to full rights of membership the believer in the Lord Jesus Christ who shares the Baptist sentiments but declines to be baptized by immersion "is false to the historical principles out of which that church has grown." To show that this had long been his position he read from a book written by him, published eighteen years ago, in which he had said then:

"We esteem no rite above righteousness; we value no ceremony more than conduct * * * * For us to stultify our own preaching by enthroning one single conception of the form of a ceremony above all considerations alike of catholicity and of duty would be supremely ridiculous. An ordinance is no foundation upon which to erect a denomination, much less a merely distinctive mode of celebrating that ordinance. To build up a pyramid upon its point would be a sane and sensible endeavor compared with the attempt to build up a denomination upon a solitary rite."

It should be kept in mind that Dr. Aked never says that the Baptist denomination has been built upon that single point. He says emphatically that it has not,and that to emphasize it in any way, especially in this day and age of the world, is ridiculous.

In his statement to the council Dr. Aked took occasion to give the four things for which the Baptists had stood from early times. They were:

1. "The supreme authority of scripture interpreted by the individual reason and conscience as against creed or confession or council, synod, senate or pope."

2. "The necessity of conversion to God, of repentance and faith prior to membership in the visible or invisible church of Christ."

3. "The soul's free touch with God, apart from the interference or help of sacrament or priest."

4. "The absolute freedom of every form of religion from state interference or control."

Dr. Aked entered into no detailed statement of faith. He remarked that it was only in the power and with the help of the crucified and risen Christ that he worked, and that through faith in him his vision took in a coming day when on the Saviour's head would rest all crowns and all the avenues and realms of earthly life be permeated and controlled by his spirit.

The council voted unanimously for installation and in the evening in the presence of a large congregation the usual services were held.

After the invocation by the Rev. J. A. Cull the Rev. Dr. and Mrs. Aked were received into the fellowship of the First Congregational Church of San Francisco by the Rev. L. L. Wirt, the assistant pastor of the First Church of Oakland.

Following scripture reading by the Rev. E. L. Walz came the sermon by the Rev. A. W. Palmer of Oakland on the words in the second chapter of Nehemiah, "Let us rise up and build." The thought was: The capacity to build is a test of character. The only test the church will stand is the constructive test. The salvation in which the world is interested today is that which shows itself in character; and the church will be judged and estimated according to its ability to make good men and women.

After dwelling on the need for the building here of a better civilization—one of more brotherhood in the industrial world Mr. Palmer turned the thought toward the building of that spiritual city which though invisible is most real; and, in closing, welcomed Dr. Aked to a co-operation in such building, as had been outlined, here on these western shores.

Following the installing prayer by the Rev. L. B. Briggs, came the charge to the pastor by the Rev. S. C. Patterson; the right hand of fellowship by the Rev. H. R. Miles and the charge to the people by the Rev. C. L. Mears.

Mr. Patterson reverted to early San Francisco history, telling how the call and lure of gold brought men here from all parts of the world—very many of them with a passion for it that excluded many of the higher emotions—and how the trail of evil in those early days had come down through all our years, making San Francisco, in many ways, a unique city. Some of the problems which had long confronted churches and ministers here were mentioned and in a spirit of optimism because of his record for work and achievement Dr. Aked was welcomed as a co-worker for their solution. In the course of his charge Mr. Patterson paid deserved tribute to the Rev. Dr. George C. Adams whose fourteen years of service in the First Church, for San Francisco and California, will ever stand as a blessed memory.

In giving the right hand of fellowship Mr. Miles spoke of the courage of the church in staying down town where is San Francisco's greatest need and welcomed Dr. Aked to the large place which it was already evident he was to fill in all our lives and hearts.

Mr. Mears expressed the conviction that the church had been providentially kept in its present location and Dr. Aked prepared in Liverpool and New York to lead it in a great work. Its opportunity, not only in the city and in

the state, but in all the wider reaches of our Congregationalism was lovingly presented, and loyalty was urged.

A concluding prayer by Prof. Castor of Pacific Theological Seminary, the benediction by Dr. Aked, and the singing of the choral vesper ended the service.

Among the persons in attendance at the afternoon session of the council was the Rev. Dr. Samuel H. Willey, the first Protestant missionary commisioned for work in California. Dr. Willey spoke of the early days, of the organization in 1849 of the First Congregational Church of San Francisco, of the achievements of the years since, and of the promise of things to be in the next half century. "California is everything to me," said Dr. Willey, "I've lived in it. I've lived for it." And most lovingly did this veteran, whose sixty-two years on our shores, span the life of California Protestantism, and to whom it had been given to co-operate with the first pastor of the historical church, greet the new pastor.

As Dr. Willey stood there and addressed the council last Thursday afternoon we thought of that passage in the Iliad where it reads:

"Now uprose Nestor, the master of persuasive speech, the clear-toned Pylian orator. He had seen two generations that lived with him on sacred Pylos pass away, and now he ruled the third."

THE CHOIR OF THE FIRST CONGREGATIONAL CHURCH OF OAKLAND.

Mention has been made in the Pacific of the rendering of "The Requiem," by Johannes Brahms, by the choir of the First Congregational Church of Oakland, on the evening of Thursday, April 6th, under the direction of the choir leader, Mr. Alexander Stewart; and of a repetition of it on a recent Sunday afternoon.

Since then a pamphlet in which the "Requiem" is printed in connection with "an appreciation thereof, has been issued by the church.

This pamphlet contains, among other articles, a history of the choir of the Oakland church, in which we see mention of Mr. George H. Collins as a member of the choir since 1871—"for these forty years unchanging in interest in music of the higher sort, and unfailing in help to all musical and churchly advancement."

It is said that "during the long ministry of Dr. McLean church music passed through experimental stages and settled into a reliable routine that combined religious dignity and musical worth."

As to the policy of recent years it is stated: "It has been the policy of the Rev. Charles Brown and Mr. Stewart to select choral numbers in concord with the message of the sermon, and a fine unity in religious service has resulted."

In an article by Mr. C. Z. Merritt, on "The Choir as Seen from the Pews," it is said: "It is cause for profound gratitude when a choir steadily and successfully stands for maintenance and enrichment of a simple and sincere service of worship—the worthy expression of real and reverent adoration and aspiration. Through all its history, our choir has held to these ideals and by the value of its service has won the gratitude of the church and the hearty recognition of the whole community. In high ideals, unselfish devotion, artistic excellence, sympathetic interpretation, the work of our choir is a constantly increasing source of helpfulness in our public worship and a potent factor in the outreach and uplift of the church in its relations to the city that we love.

Declaring that the choir is charged with a great responsibility "in the preservation of sincerity in worship—the avoidance of mere entertainment or even 'art for art's' sake," Mr. Merritt concludes: "To its discerning fidelity in this regard we may safely trust, assured that its main purpose will be to express and interpret the real worship of the great congregation 'that the thoughts of many hearts may be revealed.'"

In an article on "The Choir as Seen from the Pulpit," the Rev. C. R. Brown says: "In our great choir in the First Church, Oakland, I always felt that the messages I brought to the people had a splendid backing in the work accomplished through the ministry of religious music in inducing a worshipful and receptive mood in the people. When the people came into the church from the street, their eyes may have been bent down looking upon the things which are of the earth earthy, or at best merely on a level as they looked out upon a system of energies and values no higher than the spot where they stood. But before the first anthem was sung they were lifting up their eyes unto the hills from whence cometh our help."

Readers of The Pacific will be interested in an article by Mr. Stewart, the director of the choir which appears elsewhere in our columns this week.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY MEETING.

A Fine Program.

The 85th annual meeting of the Congregational Home Missionary Society, will be held in the First Congregational Church of San Francisco June 7-9.

At the opening service on Wednesday evening there will be an address by the Rev. Dr. Charles F. Aked, and a response by the Rev. Dr. S. H. Woodrow, of Washington, D. C., the president of the Society. Subject of address in response, "The Base of Home Missions." Following this will be an address by that inimitable platform speaker and frontier worker, the Rev. W. G. Puddefoot, now superintendent of Congregational Home Missions in Indiana.

Thursday morning, following the annual business meeting, there will be an address by Dr. Emrich, secretary of the Massachusetts Home Missionary Society on "New England at Home." And one on "New England Transplanted," by the Rev. Dr. Van Horn of Plymouth Church, Seattle.

At noon that day there will be a luncheon in honor of the Congregational pioneers in California—the Rev. Drs. Willey, Pond and Rowell, with an address of "greeting" by Secretary Herring of the Society.

The Thursday afternoon program covers Congregational history on the Pacific Coast as follows: "Memories of Fifty Years in California," by Dr. Pond; "Congregational History in the Pacific Northwest," by Dr. Brooks of Walla Walla; "Present Day Congregationalism in California," by A. W. Palmer of Oakland; "Present Day Congregationalism in the Pacific Northwest," by Dr. Dyott of Portland.

The Woman's Home Missionary Federation will hold a session that afternoon, at which time addresses will be made by Mrs. J. H. Heald and Miss Miriam Woodberry.

Thursday evening will come an address by Dr. Boynton,

the Moderator of the National Council, on "The Dignity of Home Missions."

Other addresses that evening: "The Gospel Over Against the Gambling House and the Saloon by Mr. Carter, pastor of the Home Mission church at Wallace, Idaho. And "Caring for a Scattered Flock," by Mr. Stover, pastor at Indian River, Idaho.

Friday morning there will be a Symposium on the Problems of State Self-Support, conducted by the Rev. E. L. Smith of Pilgrim Church, Seattle.

Also an address on "The Social Vision and Task of Home Misisons," by Secretary Atkinson of the department of labor and social service of the Congregational Brotherhood.

Then will come fraternal messages from the other Congregational societies.

Arrangements have been made for a symposium on "The Conquest of the City" on Friday afternoon:

1. "Standardized Methods in City Work," by Secretary Swartz of the Home Missionary Society.

2. "The Secret of Success in Chicago," by Superintendent Armstrong of the Chicago City Missionary Society.

3. "The Method that Gave Seattle a Congregational Growth of 184 Per Cent," Superintendent Gale of Seattle City Missionary Society.

4. "The Most Effective Feature of the Boston Congregational Union," by Mr. Stocking, pastor of First Church, Newtonville.

5. 'The Most Successful Plan Tried Out in St. Louis," Superintendent Armstrong.

6. "The Preacher in the City," President Davis of Chicago Theological Seminary.

Friday afternoon will have also among its good features addresses on "The Armenian in America," "Among the Germans," "The Scandinavian Fellowship,' and "In Mormondom." The addresses on the last topic will be by Superintendent Goodwin of Utah and by Pastor Simpkin of Salt Lake City.

Friday, at 5:30, there will be a Congregational Brotherhood banquet, with addresses by Secretary Dyer and others.

At the closing session that night William Horace Day of Los Angeles and Charles M. Sheldon of Topeka, Kansas, author of "In His Steps," will speak. The latter's subject will be, "New Uses for the Old Gospel."

SOME MUSICAL NEEDS OF OUR CHURCHES.

By Alex. T. Stewart.

When one speaks of church music in America, there is such a diversity of churches of different faiths and forms of worship to be considered that it is quite impossible to arrive at any conclusion which embraces all of them. In the few words upon this subject that are permitted at this time it will therefore be best to consider only the Protestant churches of the non-ritualistic worship.

One of the greatest musical needs of our churches in America today is trained leadership. By this I do not mean the leadership which takes up choir work as a mere adjunct to other musical work, but leadership which has had special training in preparation for such work. There can be hardly a doubt but that the chorus choir has come to stay in our churches. When re-enforced by a quartet of competent soloists a better type of church music is possible than is possible under any other circumstances. The solo-quartet type of choir, no matter how competent the singers may be, has proved its inadequacy. A successful chorus choir, however, needs competent, trained leadership, and it should be the aim of our music education of the day to supply this. Musical ministers are needed in our churches today as well as pulpit ministers. The ideal choir leader of the future will be a man who can train children's choruses in the Sunday-school, both boys and girls, in good church music, thus constantly raising up a body of trained singers who will always form a nucleus for the church choir proper. When our larger churches awaken to a full realization of their opportunities along musical as well as spiritual lines, they will find it desirable to command the services of such a leader, who may devote the major part of his time to the musical interests of the church—who will be, in fact, a "musical minister."

Our churches not only need "musical ministers," they also need "ministers who know something about music." It is often said that a little knowledge of any subject is a dangerous thing, and this is often true of music in particular. No doubt there are today in American churches many ministers whose supposed knowledge of music is the cause of much "choir trouble." Nevertheless, there is every reason why today every minister who ministers to a church where music plays an important part in its services should at least know something of musical art. Such knowledge need not be technical at all in the sense of playing an instrument, but may confine itself to a knowledge of the history of the art; its structure and form; its great composers, both classic and modern, and an appreciation of what constitutes good and bad music. If he be a man of good sense and of tact such knowledge will be of use and not a hindrance to him in his ministry. It will at least enable him to have a closer feeling of sympathy for the musical ideals of his choir leader.

The musical problem in our smaller churches, especially in rural communities, is usually a serious one. Here means are small and musical material scarce. It is just here that musical work in the Sunday-school needs to be done with the purpose of developing among the children a taste for good music in anticipation of their participation later on in the musical service of the church. Here Christian young men and women, with musical ability and leisure could find a field of opportunity as yet scarcely tried. There ought to be provided in every college in our land an opportunity for students to study musical work of this kind. It would soon solve the musical problem of our smaller churches.

One may hardly close this brief comment on church music without some reference to the advance in the quality of the music heard in American churches in the last twenty years. Even less years ago than that the presentation of a work like the Brahm's "Requiem," or of Cesar Franck's "The Beatitudes," which was given by a neighboring choir in Oakland recently, would have hardly been a possible effort by a church choir. Today our church programs, formerly confined almost entirely to the compositions of American and English composers of church music, most of which was of no permanent value, contain the names of Tschaikowsky, Dvorak, Widor, Saint Saens, Cesar Franck, Edward Elgar and other of the greater modern masters. Some of our American composers, too, are seeka higher type than the mere pleasing in their church compositions, and we find many noble anthems among the works of such writers as George W. Chadwick, Frederick Stevenson, Horatio Parker, R. Huntington Woodman, H. J. Stewart, Wallace Sabin, and other writers who might be

named. The type of English church anthems written in a totally uninspired way, merely to fill a certain place in the service, is rapidly disappearing from the programs of those of our churches where a high standard is sought in the musical service. The same may be said of the Dudley Buck type of American church music, with its bit of chorus, its bit of solo, its bit of quartet, written with the American quartet choir in view, and with the idea of giving as many of the voices a solo part as possible. Our church music today needs more anthems of a short, compact style, in which the form is distinct—anthems which, like the good sermon, state their points clearly, sum them up briefly, lead to some good climax, and then "sit down." The average American congregation loses patience with the church anthem which plods along in a chopped-up, long-strung-out sort of way, and then does not lead anywhere in particular in the end.

Oakland, Cal.

AN ADDRESS BY A CHINESE BROTHER.

We have in Santa Barbara a Chinese brother named—Chinese fashion—Wong Bing, who has anglicised his name as Benjamin C. Wong. He gave us an address at our recent anniversary on the out-reach of our work which, to a casual observer, might seem small and insignificant. I asked him to write out this address for me and I give it below—premising that he is a young man converted about seven years ago in our Central School in San Francisco. When his parents heard that he had been baptized, they persecuted him severely. Escape from this came through their turning him out of the house and bidding him never to show himself to them again. Not long after this he went to Livermore and worked for low wages, in order to get the privilege of attending school. At length I invited him to go to Santa Barbara as a missionary helper on a very small salary and accorded him the privilege of attending school. He is now in the High School and is reported to me as standing at the head of his class. I pray God to call him and prepare him to be a "Gospel-bearer" to his countrymen.

W. C. P.

Dear Brothers and Sisters in Christ:

I am very thankful at heart tonight for the privilege of saying a few words to you for my countrymen. It looks as if I were to preach a sermon. But do not think so, for I am going to tell you only something that I know perfectly well about the missions.

Perhaps all of you know the fact that the Congregational Mission for the Chinese in Santa Barbara has been established for thirty-seven years. Although the work in this mission has never ceased for all this time, the present number of Chinese who do really belong to it, is comparatively small. More than half these brethren who represent our mission here tonight do not speak English well, nor do they yet understand, to any great extent, what Christianity means. That seems discouraging, does it not? What is the trouble? Has all this Christian work for my countrymen been done in vain?

I will answer these questions myself by saying, **No.** The work has not been done in vain nor is there any trouble. Dear friends, consider with me, just for a minute or two, the condition of the Chinese.

China is a poor country. You all know that. Her people can hardly earn their living within her own land. Consequently the chief aim of some of her people in coming to America is to earn money to keep alive their families in China. When they arrive here in America, some of them unexpectedly gain something besides money, and that is the love of our Lord and Savior Jesus Christ. Still, their original aim is not to be forgotten, so when, after hard work, they have earned some money, they go back to China and see their dear, long-separated families, carrying to them not only what they have intentionally earned, but also what they have unexpectedly gained, the Gospel of Christianity.

My point in this consideration is this: Although the present number of members of our mission is small, the work has not been done in vain, for its influence is not confined to Santa Barbara.

Dear friends, there are more than half these brethren here whom, I am sure, you have never met before. These are new ones who have recently come in and become our brethren. There are also many who have been here during the years past and are not here tonight. Where are they? Have they forsaken the Christian faith? No, they have gone away, either to other cities and towns, or back to their native land, ready to spread the seeds of Christianity among their own people. For example, our own Mr. Gin Que, whom you must have known well, or at least heard of, went back to China a year and a half ago (November, 1909), and is now faithfully working among the people of surrounding villages who had been entirely ignorant of Christianity.

There are also some who, while they were here, had not accepted Jesus as their Savior, but did so afterwards in other places. This means that the Christian workers, with your great help, have sown and are still sowing the good seeds carefully, faithfully, hopefully and lovingly, and these seeds are bound to come up sooner or later, for God's promise is "My word shall not return unto me void." (Isa. 55:11.)

Now I will tell you two or three of the numerous instances that I have seen and heard of and have experienced myself just to illustrate the meaning of the statement that I made a moment ago "that the influence of your work for the Chinese is not confined to Santa Barbara." And by doing so I also give you some idea how Christianity is accepted by the Chinese, my countrymen, not only in California, but also in China.

Four years ago a young Chinese, who had become a Christian in America, went back to China. He told his wife about Christianity, but she paid no attention to him at all. After some months the wife became very seriously ill. Her husband took care of her so kindly and faithfully and prayerfully that she afterwards admitted that no man, who was not a Christian, had done the same to his wife. This lady is now a Christian and is conducting a Bible class of all the women and girls of her own village and has won the heart of many of them for the Lord.

I tell you another one which occurred just a year and a half ago. A little boy, of the age of ten, in China, was going to a mission school which is partly supported by the members of our mission in Santa Barbara. He was a very good boy, and his mother knew it. One day he came home after school, and his mother gave him some candy, telling him how greatly she loved him. Suddenly tears ran down from the eyes of the little boy, and he said:

"Dear mother, I know you love me, and I love you the same. But this love between you and me shall not last long."

"What do you mean and what are you crying for, my

dear child?" asked the fond mother, in astonishment.

"Mother, I have learned in school that whosoever believes in Jesus shall go to Heaven, and whosoever does not shall perish. You see, mother, I believe in Him and you do not. When we die, we will be forever separated." The result was that after several days of deep reflection the mother was converted.

A few years ago a Chinese boy, a native born of San Francisco, who had gone to China and had stayed there for some years, and had just returned, was one of the very worst enemies of the Christian Chinese. He not only paid no attention to what they said to him, but was also often unkind to them. They got so annoyed that they said that he was the hardest boy to deal with. At the same time this naughty boy watched carefully the conduct of the Christians. Having found that they were truly faithful to what they said, he, too, accepted their religion for his own, and he is now a Christian in Santa Barbara. You may be interested to know who this boy is. Our beloved Dr. Pond knows him almost as well as I do, for this boy is no other than I myself.

Now I have given you some little idea how and why "the influence of your work is not confined to this city." Its effect reaches those people far away across the ocean through the very few men for whom you are actually working; and it also reaches the future and helps shape indirectly the future character of China and her children.

I wish to say a few words more about the carrying out of this great work. Our beloved Dr. Pond took the responsibility of this work upon himself a long time ago, and has worked faithfully, patiently and hopefully; and he is greatly blessed by the Lord. But he cannot teach the thousands and thousands of Chinese and Japanese in various places, and consequently he has many, many faithful friends who are sacrificing their lives and time to help him bear this great responsibility. It was through some of these teachers that I first learned to speak the English language and especially to love our Lord Jesus Christ. I thank the Lord for their patience and kindness toward me and toward my countrymen.

While dear Dr. Pond is yet willing to take the responsibility upon himself; while these beloved teachers are willing to give their lives and time to help continue this great work, many of the Chinese, my countrymen, are yet infants in the faith of the newly adopted religion, hardly able to stand. And tonight, my countrymen, are pleading, through me, that Christian friends who have cared for these noble missions so many years, may not grow weary in well-doing, but even more heartily support their representatives, our faithful teachers, in order that the newcomer from the Orient may find the ready help and Christian instruction he needs; that the infants in Christ may not be uncared for; that Christian Chinese may have a place where they can hold religious services in their own language. Thus supported by your generosity and prayers, the good work shall continue until "We all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

Have you read "A Modern Revolt from Rome?" Jennings & Graham, 5 City Hall Ave., San Francisco.

Boys are no jollier than girls—
They'll make that frank admission—
Although each boy is born, of course,
With a "son-ny" disposition.

"THE RISING GENERATION."

W. N. Burr.

I was walking with Dana Bartlett, of Los Angeles, a few days ago. He was telling me of his recent work with students at several educational centers and of the young men he met at the Y. M. C. A. Students' Conference at Pacific Grove.

Having in mind Mrs. Comer's "Letter to the Rising Generation" in the February "Atlantic", I remarked:

"After all, Mr. Bartlett, we have a good many young people of the earnest type in these days, haven't we?"

"Indeed, we have!" he replied. "I find them everywhere. That was a choice bunch of boys that we had at Pacific Grove this year."

Later I reread Mrs. Comer's Letter." "A disquieting criticism of the rising generation," the "Atlantic" calls it. One cannot wonder that it was ever written, as he comes face to face with blase young bloods on the streets, blowing their brains out through their mouths in clouds of cigarette smoke, and with girls and young women who, apparently, never think of their heads beyond the arrangement of their hair and as perches for grotesque head-gear. "Is the quality of the human product really falling off?" asks Mrs. Comer. And perhaps some of the rest of us have sometimes been inclined to ask the same question. "Veteran teachers," she remarks, are saying that never in their experience were young people so thirstily avid of pleasure as now. 'But,' one urges, 'it is the season when they should enjoy themselves. Young people always have—they always will.' 'Yes' tney answer, 'that is true, but this is different from anything we have ever seen in the young before. They are so keen about it—so selfish and so hard.'"

And further along in her "Letter" she says: "Before it occurred to me to analyze your deficiencies and your predicament thus, I used to look at a good many members of the rising generation and wonder helplessly what ailed them. They were amiable, attractive, lovable even, but singularly lacking in force, personality, and the power to endure. Conceptions of conduct that were the very foundations of existence to decent people even fifteen years their seniors were to them simply unintelligible. The word 'unselfishness', for instance, had vanished from their vocabularies. Of altruism they had heard. They thought it meant giving away money if you had plenty to spare. They approved of altruism, but 'self-sacrifice' was literally as Sanscrit to their ears. They demanded ease; they shirked responsibility; they did not seem able to respond to the notion of duty as human nature has always managed to respond to it before. All this was not a matter of youth. One may be undeveloped and yet show the more clearly the stuff of which one is made. It was a matter of substance, of mass. You cannot carve a statue in the round from a thin marble slab; the useful two-by-four is valueless as framing timber for ships; you cannot make **folks** out of light-weight human material."

Mrs. Comer's indictment has proved a "rouser". Already it has called forth two replies that have been printed in the "Atlantic"—three, in fact; and the "Congregationalist," moved by Mrs. Comer's article, is out with a "Moral Stamina Prise Contest" offer, based on the question "Is the Moral Stamina of American Young People Declining?"

Evidently there are two kinds of present-day young folks. Mr. Bartlett faced one sort in the schools and at Pacific Grove, and Mrs. Comer had in mind those of another kind. It is quite reasonable for Mrs. Comer's word to be spoken; it is a joy to know, however, that there are regiments of

young people who are not marching with the pitiable army which she describes. Where lies the balance of power? is the question.

Evidence of earnestness, that perhaps is not so exceptional as it may seem, comes in a packet of letters that lies before me as I write. These letters were written by a college freshman. Much that is in them is not for the public eye; but I feel free to copy certain paragraphs, that other lives out in the great world may feel their inspiration.

"I have wanted for some time," he writes, "to place my life not where I could make the most money, or even where I could make a comfortable living and nothing else, but where I could help my fellowmen. As you know, I thought I saw in the realm of political economy a place where I could fit in and render a service to others. Yet all the time I knew in my heart that one could serve others best in active Christian work; but I simply did not want to be a minister, and so put the matter off without serious consideration.

"In the last two months I have come to see things, purely from the cold-blooded intellectual standpoint, in an entirely new light. I see not only that Christian service is the best field in which one can serve others, but that the foreign missionary service offers far greater opportunities than any other form of Christian service. In the United States there is one minister for every 750 people. In the foreign field the Boards only ask for one missionary for every 25,000 people. A missionary need never fear that his work is overlapping that of another man. Moreover, the man who goes to a foreign land is doing a tremendous service to Christianity in his own country, for the re-active force of foreign missionary work is inestimable. The greater the missionary spirit the less one need fear for the home land.

"Again, this is the decisive hour of Christian missions. The next few decades will settle the fate of our Western civilization. Throughout the world doors are open which twenty years hence will be closed unless we seize the opportunity. Mighty forces, both in our own civilization and in other civilizations (or uncivilizations) are against us. We believe that Jesus Christ is the only way to that more abundant life for which the world is vaguely reaching out. A few more years and the now plastic conditions in the nations of the world will have congealed, and solidified. Shall we allow them to harden without having within them the leaven of the Kingdom of God? Or is our civilization to end and be followed by another period of the Dark Ages? Will the non-Christian peoples overwhelm us as the barbarian tribes did the splendid empire of Rome?

"The task calls for big men and women, the best trained men who can be found. The responsibility for workers, not for money, lies primarily with the Christian college students who have seen the vision and heard the call, and who can and will go."

It is a joy to be able to lay such testimony to earnestness in the rising generation alongside Mrs. Comer's analysis of deficiencies. There is a leaven at work that is bringing on the Kingdom in the generation that is just facing active life. The ideals that animate the vision of a John R. Mott are more enticing to some of our young people than is the drivel of vaudeville.

It is a Sophomore at Columbia University who in the May "Atlantic" courteously, yet with no little vigor, replies to Mrs. Comer's charges. "The positive aspect is particularly noticeable in the religion of the rising generation," says he. "As our critic says, the religious thinking of the preceding generation was destructive and uncertain. We are demanding a definite faith, and our spiritual center is rapidly shifting from the personal to the social in religion. Not personal salvation, but social; not our own characters, but the character of society, is our interest and concern. We feel social injustice as our fathers felt personal sin. Settlement work and socialist propaganda, things done fifty years ago only by rare and heroic souls like Kingsley, Ruskin and Maurice are now the commonplaces of the undergraduate."

"The Rising Generation" has some mighty problems to tackle, and evidently there are not a few in its ranks who know it, and are getting ready for their part in the struggle. Walk the streets and they will not be so conspicuous as are the weaker ones—the cigarette boys and the sillyrette girls; but throw out such a challenge as is embodied in Mrs. Comer's article, and they will be heard from.

The fringe of gigglers in the back seats at the Christian Endeavor meeting is not all that demands attention. There is usually a body of young folks seated towards the front who are getting a grip on the deep things of life. The history of the new generation will not be wholly a story of vaudeville inanities.

La Canada, California.

THE PASSING OF A BEAUTIFUL LIFE.

The many friends of Rev. C. C. Cragin, and his daughter Alice, sympathize deeply with them in the death of the last remaining son and brother, who was called to his heavenly home on April 13, 1911, aged twenty-six. An older brother, Charles, died some years ago of the same dread disease, also at the age of twenty-six.

Albert Tillinghast Cragin was born in Chicago, September 18, 1884. He graduated from the Campbell High School with standing so high that no entrance examinations were required in entering Stanford University, where he took a major of Civil Engineering, and was advanced to his second year with high honors. His classmates felt that he had a great and brilliant future before him; but the fulfillment lay in nobly meeting the severe and keen disappointment of the failing health of his mother and of himself.

Soon after the death of his mother Bert went to Colorado, seeking health, and thence to Southern California; finally, returning to his father's orchard home near Campbell, thinking the best physical conditions were to be found here, in the open-air life and work of the orchard. Here he planned and helped to build the unique, open-air bungalow where he and his sister have had several happy years, and where the versatility of Bert's unusual native ability was shown in his scientific treatmnt of his orchard; and latterly in literary work of unusual excellence, thus fulfilling the promise of his academic days. Recent articles on "Thrip" and kindred farm topics, from his pen, have been printed in the San Jose Mercury and agricultural journals; and since his death the Ladies' Home Journal has sent word of the acceptance of his article, "An Inexpensive Fresh-Air Cottage," with its accompanying photographs, and a check for the same; also the editor of the Youth's Companion, in a personal letter, commends one of his recent short stories.

But he was too ambitious and industrious, never sparing himself in work or service. He was singularly and at times quixotically unselfish, pure in speech and life, loving, and being loved to a marked degree.

The beautiful, simple funeral service, held in San Jose, was conducted by Rev. George Atkinson of Campbell, his former pastor.

Friends from Campbell sang, "It Is Well with My Soul"

and "Rock of Ages," and Mr. L. S. Briggs, who came more than 200 miles from Palermo; and Mr. A. D. Hoenshel, principal of the Lincoln High School, who came one hundred and seventy miles to be near his pastor, Rev. Mr. Cragin, at this time, each brought messages of love and sympathy from the churches they represented, which had sent them. Then Prof. Fred Smith, of the Campbell High School, paid an intimate and heartfelt tribute to Bert as a student and as a young man, expressing the same sentiment given by his college confreres—appreciation of a young man with a great future, excelling in all departments, athletics, studies, composition, original thought; a chosen debater, a student of absolute integrity, prominent in advancing all school activities, one in whom faculty and students had every confidence. Yet, beyond this, it was as a manly man that Bert made the greatest impression upon his fellow-students and instructors, always standing strong for fair play, honest sport, and as one expressed it, "treating the other fellow white."

One who lived near him says: "As a neighbor Bert was the very best; as a brother no one could be more devoted and kind than he; as a citizen he did far more for the betterment of the community than most men much his senior in age; as a young man, clean in words and actions; as a gentleman, courteous and cultured; as a son, a loving companion of his father."

When a young man with such an equipment for large influence and rare achievement is taken from a world sorely in need of just such sane, virile, joyous young manhood, it is only the Christian who can say, "It is well," and rejoice in the opportunity that opens to such a soul in the larger life of the Beyond. Of the streams of influence for integrity and courage and endeavor that will flow from this young life, through hamlet and country-side, through school and college and business life, we cannot reckon.

Because Bert's father expressed the wish that the influence of Bert's life might be extended thereby, this imperfect little sketch is given to the Pacific. M. H. E.

CHINA AT SHORT RANGE.

The first meeting of the Longmont Congregational Christian Endeavor Society, as re-organized for the study of missions, was not marked by an unusual attendance. Before an augmented enrollment, must come an augmented devotion. It was just this latter requisite that was to be fostered by the regime, it was hoped. So the president was not troubled when he faced the usual number of empty chairs. Those who were present, however, meant business.

Two hymns of consecration were sung, "Take My Life and Let It Be" and "More Love to Thee, O Christ," followed by Isaiah 49:5-13, read responsively. Several sentence prayers and another hymn concluded the opening fifteen minute's devotional period.

The initial lesson in the text-book, Dr. Arthur H. Smith's authoritative and stimulating "The pUlift of China," began at once. The first ten pages were covered in the half-hour study. Outstanding facts about "A General View of China," with a big wall map before the eyes of all, brought out the following:

1. William J. Bryan says: "The sleeping giantess of the Orient is rousing herself, and the whole world is interested in having her adopt the virtues rather than the vices of Western nations. If educated China becomes a 'yellow peril,' it will not be because of the color of her people, but because, as has sometimes occurred in the case of other nations, her lust for the yellow metal will not be sufficiently restrained by religious principles."

2. As to its size: (a) It includes one-twelfth of the land area of the globe. (b) It is twenty times as large as the German Empire. (c) To travel around it, the tourist must cover 16,000 miles. (d) It extends farther north and farther south than any country in the world. (e) It is one-third larger than all Europe.

3. As to its population: (a) If all the human race were lined up, one out of every four would be a Christian. (b) If the Chinese held hands, they would belt the equator ten times. (c) In some portions of Shantung province there is a density of population of over 3,000 to the square mile.

4. As to its rivers: (a) The Yang-Tzu is as long as from Yuma, Ariz., to New York. (b) The Yellow River deposits alluvial soil at its mouth at the rate of 100 feet a year.

5. As to climate: (a) Canton, at the latitude of the southern extremity of Lower California, experiences occasional snow. (b) Pekin, at the latitude of New York, has more trying weather.

These, and other novel facts, made the meeting intensely interesting, and it was with a genuine sigh of regret that the ringing of the seven-thirty church bell was heard.

"Next time, the rest of the first chapter, and all the additional items you can get," announced the leader, as the company rose and were dismissed with the Mizpah benediction. SHELTON BISSELL.

OUR NEWEST CHURCH.

On Thursday, May 4th, an Ecclesiastical Council met five miles south of Ceres to complete the organization of the Congregational Church of Central District, and extend to it the fellowship of the churches.

Five of the seven invited churches were represented and the three individuals invited were all prsent, so the council was unusually complete. About twenty neighbors gathered to watch the proceedings of the council—a good sign. Among these were nearly all those intending to enter the membership of the new church.

The council learned that first steps toward the new enterprise were taken when Rev. D. Goodsell and Superintendent Fisher of the Sunday-school Society called in the region last December; the second, when, on New Year's Day, Mr. Fisher spoke to the people after Sunday-school in the school-house, telling them frankly his hopes for the development of a Congregational Church. The council heard that the work had been finally consummated by the labors of Rev. Huber Burr, the Sunday-school Society's missionary, ably assisted in the critical juncture by Rev. E. J. Singer, a veteran in the Society's service and now pastor in a nearby field.

The Council learned that sixteen, all adults but one, intended to become charter members; that the district has about 70 of school age and 100 adults; that, with but an exception or two, neighbors were cordial to the new project; that perhaps $150 or $200 per annum could be raised for carrying on the church; that the organization contemplated the linking of this with the Ceres Church in a joint pastorate. The Council heartily endorsed the organization. Immediately following the afternoon session and while the sun was still bright, the company drove some two miles to an irrigating canal, where Mr. Burr baptized by immersion one of the candidates for membership. It was an impressive service.

Supt. Rathbone was moderator of the Council and pre-

sided at the evening public service when the members were formally received into the organization they themselves had prepared. Rev. R. B. Dunlap of Tulare preached the sermon, and other parts were taken by various members of the Council. It was a happy occasion, both because of the neighborliness and hospitality of those who entertained the Council, and for the great significance of such a religious beginning among a sturdy people where prosperity and religion are going hand in hand.

When the Council had prepared its favorable findings the Church sent First Church, San Francisco, which was at the same hour entertaining a Council called to install Dr. Aked, a telegram conveying "greetings and congratulations from the infant church of the Conference to the mother of us all." M. B. F.

Among the Churches.

CALIFORNIA.

Oakland First.—The pulpit was occupied last Sunday by the Rev. C. L. Mears of Alameda.

Berkeley, First.—Four persons came into the fellowship of the church last Sunday, one on confession.

San Rafael.—All of the money for the recent improvements, amounting to $700, has been raised.

Sonoma.—A men's league of about 75 persons is an important factor now in the life of the church and community.

San Francisco, Bethlehem.—One person united with the church on confession last Sunday, making eight since the first of the year.

San Francisco, Bethany.—Twelve persons were welcomed into fellowship last Sunday on confession, eight of the number being men. Two others were to unite, but were kept away by illness.

Hayward.—The annual meeting held May 2 was the best in years. All the societies reported balances in their treasuries. About half of the needed $575 for street work was subscribed. The pastor, Mr. Naylor, took occasion to speak of the fine spirit of fellowship and good-will in the church.

Berkeley, North.—At the communion service Sunday, May 7th, eleven persons were admitted to the church—eight by letter and three upon confession of their faith. The pastor has a class of Sunday-school children under instruction who will be received into membership Children's Day.

San Jose.—Word has been received from our pastor that he and his brother, Rev. Charles Patchell, have reached Gibraltar, and passed into Spain, visiting the Alhambra; and at the latest date, spending Holy Week in Saville, among the interesting Catholic ceremonials of the Passion Week. In Dr. Patchell's absence Rev. Charles Hyde is occupying pulpit and parsonage most acceptably, and giving us a course of sermons of unusual interest and ability.

San Francisco, First.—The bulletin of the Church contained last Sunday the following: "Affectionate congratulations to Mr. Samuel D. Mayer! Today he celebrates his 39th anniversary. It is a wonderful record. We are all proud of him." It is not necessary to tell anyone familiar with California Congregationalism that Mr. Mayer has been organist and musical director all these years. Next Sunday evening Rabbi Martin A. Meyer will occupy the pulpit. At four o'clock that afternoon Dr. Aked will give the baccalaureate sermon at the University of California. It will be in the Greek Theater. Three persons were welcomed into the fellowship of the church last Sunday.

NOTES AND PERSONALS.

A special meeting of the Bay Association has been called for May the 18th, at Sunol, for the examination of Mr. H. S. Tuttle, of the graduating class this year of Pacific Theological Seminary.

The Rev. and Mrs. Huber Burr have residence now at 2511 Telegraph avenue, Berkeley. Mr. Burr has been in the work of the Congregational Sunday-school and Publishing Society since last August.

The Rev. Burton M. Palmer's fellowship is being enjoyed by his brethren about the Bay again after his illness of a few weeks which carried him into the hospital, but which fortunately for the Fruitvale Church and California Congregationlaism had there a favorable turning.

At the evening session of the installing council in the First Congregational Church of San Francisco last Thursday a telegram worded as follows was read: "The infant church of the Conference sends greetings and congratulations to the mother of us all." It was from the new church of Central District, Ceres, which was recognized by council that day.

MINISTERS' MEETING.

The paper last Monday by Superintendent Rathbone was based on the last census—a comparison of the growth of Congregationalism in the large cities of the Pacific Coast with the growth in population. With the exception of San Francisco there was in all an encouraging growth, the percentage of increase in membership being greater than the percentage of increase in population.

Next Monday the Rev. George Atkinson of Campbell will give a paper in which will be set forth some experiences and discoveries in Chinatown.

NORTH BERKELEY CONGREGATIONAL CHURCH.

Planning for the Future.

This church is planning for the future. Its strategic location, three blocks north of the University of California's campus, in the midst of a fine residence district, assures it of a future. It was organized in June 1892 with 24 members; its present membership is 350, 145 males and 205 females. The Rev. S. C. Paterson is pastor. The Sunday-school has an erollment of 245. It is now occupying its second building, and feels the need of more room. When the present building was erected it was planned to add to it, when necessary, an auditorium on the corner of Oxford and Cedar streets, which was left vacant for that purpose. It was thought this would not be necessary for ten years; it is only six and the need is pressing. At the annual meeting in January the church took steps to secure the needed additions. A strong committee was appointed. The first plan

proposed was to build the auditorium with a large basement, to be used as a social hall, gymnasium, etc., with two small club rooms. On investigation this was decided to be unwise because of the cost and the undesirableness of an underground room; hence the committee cast about for some other solution of their problem. It was ascertained that the property west of the church property could be purchased at a moderate figure, and after mature thought it was decided to recommend to the church that it purchase it. This the church voted unanimously to do. It now owns a piece of property 272x75x70, facing upon three streets, occupying the whole block on Cedar street, 75 feet on Walnut street and 70 feet on Oxford street. This will be increasingly valuable and provide enough land to permit the church to develop its plant as needed.

The present plan is to proceed as soon as possible to erect an auditorium on the corner of Oxford and Cedar streets to seat about 600. The structure will be partly stone and partly shingles; Gothic in design. It will be connected with the present building, which will be fitted up as a modern Sunday-school plant, with separate class-rooms, etc. It can be used also for social purposes. Part of the new property will be used for outdoor recreation, probably a tennis court being made. Eventually a fine parish house will be erected thereupon. The North Church has displayed a foresight and faith in thus preparing for the future that is not very frequent in our churches. It is the faith of wisdom.

WASHINGTON NEWS.

C. F. Clarke, Correspondent.

Monroe.—A young man, a member of the church, has just finished an exceptionally fine piece of decoration in the Congregational church here. It is a representation of a marble arch, with fluted columns, with a cross and crown on the face, and in the background curtains partly hiding other columns, modeled somewhat after Biblical architecture. The Monroe church has steadily grown since the coming of Rev. M. A. Frost to be its pastor.

Rev. Hiram D. Wiard died at Wenatchee May 1st at the age of 65. Mr. Wiard was for seven years pastor of the Congregational Church at Eagle Harbor, and for the past few months was pastor of the new church at Wenatchee, where, by untiring efforts, he was rapidly building up a good field. Plans were already ripe for the building and the nucleus of the church already organized into an active working body, anxious to follow the leadership of Mr. Wiard, whom all had learned to love as friend and follow as pastor. Mr. Wiard had been superintendent for the Home Missionary Society in North Dakota California and Nevada, at one time serving as field secretary for the society. He was a graduate of Olivet College, Mich., and of Chicago Theological Seminary. He is survived by a wife and daughter.

Anacortes.—Since the first of January, when Mr. Hudson took charge of this church the attendance at Sunday-school has doubled, as has the attendance at the Endeavor Society meetings. The congregations have increased threefold. Ten new members have been received since the first of the year, seven of them at the Easter communion, five on confession of faith and two by letter. The minister was asked to keep away from the building during the week before Easter, and when he entered the church Easter morninк he found it newly kalsomined and varnished, a new carpet on the rostrum and all paid for. The Ladies' Aid had taken the lead, but the Sunday-school and Y. P. S. C. E. had assisted . New hymn books have been bought and the church is in a healthful condition. The building is hardly large enough for the congregation.

Seattle, Pilgrim.—Dr. Smith has been away for a few days of needed rest. During June he will also be away much of the time attending the Home Missionary Society in San Francisco and the Pacific Coast Congress in Portland. Rev. Robert A. Hume, one of the great missionaries of the American Board, will supply the pulpit June 4th and 11th. The last meeting of the Men's Club was another exceptionally large gathering, the speaker being Ex-Secretary of the Interior R. A. Ballinger. Ths Woman's League the following week held the largest attended luncheon in their history. Miss Johnstone of the Y. W. C. A. spoke of the need of the Association and their proposed new building, the campaign for funds for which will begin May 8th. Most of our Seattle churches are hearing the Y. W. C. A. speakers, getting aroused for the occasion. It is expected to erect a four hundred thousand dollar edifice, complete and modern to the last detail. The Boy's Club and the Boys' Brotherhood spent three delightful days with Mr. W. H. Lewis at his Eagle Harbor home. Several times over fifty sat down to the tables. They repeated their popular Minstrel Show, the proceeds going toward the Eagle Harbor Congregational Church. At their Sunday Service Mr. O. F. Cutts was the principal speaker. Several new members were received at the Easter communion.

Have you read "A Modern Revolt from Rome?" Jennings & Graham, 5 City Hall Ave., San Francisco.

The Home.

SAVING AND SUCCESS.

"Experience teaches us that it is the man and the woman who pay attention to small savings who become wealthy. Saving nickels and dimes, a thrifty person lays the foundation of a fortune."—Garfield.

At least eight out of ten of our rich men were born poor or in moderate circumstances, but many a boy born rich, dies a poor man. The reason lies in the acquiring of the saving habit in the first case and the lack of it in the other. It is much easier to spend than to save. It is much easier to earn money than to spend it wisely. An investigation of the lives of our most successful business men discloses some interesting and instructive facts. The first and most prominent one is that, almost without exception, the foundations of their fortunes were laid by conscientious saving, strict economy and careful investment.

The second significant fact is that a very large majority were poor boys and early received the valuable discipline given by the hard work necessary to earn their own living and by the self-reliance acquired through the placing of responsibility upon them.

The third point of interest is the fact that not far from 85 per cent of our successful men were born on the farm, in rural communities or in the small cities, and that almost without exception they had chores or regular work to per-

form duruing their boyhod days. This fact is not only significant, but should set the city-bred boy to thinking of the causes which produce this result and to induce him, if possible, to so live as to raise the percentage of successful men for the city-bred boy. Fully 40 per cent of the entire population of our country live in cities, yet probably not more than 15 per cent of our successful men are city born and bred, and the percentage is decreasing rather than increasing.

An investigation of the various causes leading to business success and failure would be profitable, but we shall content ourselves with a very brief view of a few phases of saving.

Why Save?

What is the use? Why should I save? I cannot take the money with me when I die, then why not spend the money and have a good time while I live? These and similar questions are frequently asked and more frequently acted by the young people of today. In the first place it is a duty we owe to ourselves. We cannot always be producers; old age is sure to come; sickness, accident or misfortune may come at any time and cut off temporarily or permanently our productive powers, therefore we should provide for the future rainy day or for old age by saving during the days of our greatest productive power. This is certainly true even if we have no one depending upon us, but if we have loved ones at home, or if we ever expect to have a home for loved ones we are doubly called upon to provide for them by systematic saving.

Our duty to our government as well as to our family demands that we save, for no one is a good citizen who is not self-supporting, and no one can be permanently self-supporting unless he is saving.

The obligation of saving is an ever-present one, which cannot be disregarded without resulting misfortune. By careful saving and investing the father may provide against the possible future "rainy day" and insure comfort for himself, his wife and family. The education of the children can be insured and possibly a handsome start given them in business or profession. Saving is a habit, and to be properly acquired one must begin in childhood to save. Unless the youth is educated in the saving habit he seldom acquires it in mature age.

How Shall I Save?

If in doubt where to begin in saving, take a litle memorandum book and place in it every cent you spend. Classify expenditures by placing them in three columns headed respectively, "Actual Necessities," "Comforts" and "Luxuries." At the end of the month compare the footings of each column and one will be surprised at the size of the column marked "Luxuries." You can see then where one can, at least, begin to save. In the classification of our expenses let us be honest with ourselves. Don't imagine everything we wish is a necessity. Too many of us think the luxuries of our fathers are our every-day necessities and act accordingly. We often mistake style for comfort and pay an extra price for appearance's sake, when less would give us more real comfort and pleasure.

And right here is the place where we can make a great saving if we only had the courage to do it. There are too many people in every community who are straining every nerve, living up to the limit of their incomes, and often beyond, and for what? Simply that they may make a sorry imitation of the rich people in the "set" to which they aspire. They keep maids and servants, not because they can afford to do so, but simply because "the people in our set do," when as a mater of fact in very many cases they would be healthier and happier if they did their own work and lived more economically. They live in high-priced apartments, mortgage chattels for autos, run in debt for expensive clothi ng, for taxicab hire and flowers, simply to be able to put up a good "front" and impress people. In a very few cases this course brings apparent success, but it almost invariably spells dissatisfaction, distrust and final disaster.

We complain bitterly about the high cost of living nowadays, but we little appreciate to what extent our false standards of living and extravagant tastes contribute to this same high cost. Everything is high, necessities as well as luxuries, but careful buying and judicious economy will enable us to live well on our income and leave a small surplus monthly for the savings bank. There is a crying need for schools in economy in buying and in the art of living well on moderate incomes, and the sooner this fact is recognized and that education given, the better it will be for the country.

I have in mind a workingman who, in spite of high prices, has supported himself, a wife and three children, on a salary which has ranged from $40 to $75 per month, and never more than the latter sum. He has brought up his family respectably and decently, given the children a common and high school education, owns his own little home in which are found music, books and papers, and a genial home life which comes from cordial co-operation and helpfulness. He also has money at interest, which now adds to his annual income and property. He is a good church attendant and contributes his share to the support of church and charity work.

In contrast to him, I have in mind a young friend who is receiving $150 per month, yet who is always "hard up," says he cannot get ahead and bemoans the fact that he can not afford to get married.

These illustrations taken from actual life are typical. Unfortunately the second type is much more in evidence than the first, and this fact bespeaks ill for the future of the country unless more rational ideas concerning living become more prevalent.

One of New York's best known merchants, now upward of 90 years of age, recently gave, in substance, the following advice, which might be called a guideboard to success:

"I would advise every young man to make it the rule and practice of his life to set aside and save a part of every dollar he may earn or receive. This will enable him to take care of himself in old age independent of relatives and friends or charitable institutions. Avoid debt, never buy anything he cannot pay for at once. Live temperately in all things, avoid the guilded palaces that now seem to be so firmly established in this city, and the ruin of so many of our men and women. Avoid strong drink, the ill effects of it one can see every day. Read good books and papers and attend your church regularly and become interested in the work and the upbuilding of your fellow-man; and work, work, work."

What to Do with Savings.

One may secrete his savings in out-of-the-way places until he accumulates enough to make an investment, but this is very unwise. Almost everyday the papers have accounts of persons who have lost money through foolish hiding. As soon as one has a dollar or more saved he should open a savngs account with some good bank where his money will be working for him night and day, and return him an earned increment every six months. A very good plan is to have a little safe in which one can drop small amounts of silver every day. If this plan is followed

one will be surprised how soon his savings bank account will assume satisfactory proportions. It is a good idea to have a little bank safe for every member of the family and encourage saving by every member.

Children Should Be Taught to Save.

Children particularly should be encouraged to save, for, as previously stated, to be most beneficial the saving habit must be acquired early. One very practical and successful man who has a good-sized family provides a little bank for every child, gives each one a weekly allowance for spending-money, but encourages saving by duplicating every month the amount they may have in their little banks, and which is placed to their credit on the pass books of the savings bank. Some of the children have already secured enough to buy $100 bonds, which in turn are bringing them in increased income.

If less money were spent for toys at Christmas time, and instead savings bank accounts were started, it would in the end give much more real satisfaction. From personal observation I know the foregoing to be true. I have in mind some youngsters whose play-rooms are stacked with toys, and yet these same youngsters are discontented and unhappy simply because they want every new toy they see, and of course cannot have it. On the other hand, when the parent uses better judgment in giving gifts and encourages the children in saving, it has always resulted in more happy and contented children and also in cultivating habits of economy and instilling correct business ideas. Again the children should be encouraged to use some self-denial for future good. No one in this life can have everything he wants, and the sooner the lesson of self-control and self-denial is learned the better it is for the child himself and for all with whom he comes in contact. Much of the money spent by children for knick-knacks is frequently worse than wasted, for it is often expended for indigestible stuff, causing bad habits and injuring their health.

It is surprising how the nimble nickel depletes our pocket-book unless we are constantly on the watch. The 5-cent package of gum or cracker-jack or candy seems insignificant, yet we are assured that the American people every year spend upward of $22,000,000 for chewing gum alone. This is about $10,000,000 more than the school text-books annually cost the people of the country. If we would compare the money spent on tobacco, narcotics and alcohol, with that spent for necessities the result would startle us all.

How Savings Multiply

"Money can beget money and its offspring can beget more."—Franklin.

When Henry Hudson discovered the river which bears his name, he purchased of the Indians the whole of Manhattan Island, now New York, for about the equivalent of $25 in our money today. Had this amount been placed on interest and compounded at 5 per cent annually it would now amount to about $25,000,000, or an increase of 1,000,000 times the original amount invested. Five cents a day saved and deposited monthly with interest at 3 per cent, compounded semi-annually, in ten years amounts to over $200. Ten dollars a month saved and deposited in the same way, in ten years amounts to nearly $1,400. Every one can save at least 5 cents a day, and thousands can save $10 and upward monthly.

The total savings deposits in this country average about $430 for each depositor, or about $43 per capita, while the average amount of deposits in the savings banks is over $3,600,000,000. As satisfactory as this statement may appear to us, and as much disposed as we Americans are to believe we lead the world in all things, we can take lessons from European countries in the mater of saving. While the population of Europe is much more dense than in this country, there are four European countries—Denmark, Germany, Switzerland and Norway—where the average per capita deposits in the savings bank is larger than that of the United States. In Denmark, for insance, the per capita savings deposits is more than twice as large as that in America.

In this country our waste is enormous, and we cannot afford to go on at the rate we have been going for years. Our population is increasing rapidly, the good farm land for production of crops is largely taken up, and we face the fact that we must not only produce more per acre in order to feed our rapidly increasing population, but that we must practice economy and save, save, save, if we hope for the highest prosperity of the people and to be protected from the undesirable conditions and poverty which come to the wasteful prodigal.—J. E. Bangs in The Continent.

Our Young People

THE LITTLE ARTIST.

"Good bye, mummie. I'll look after baby," said Jim, "and I'll paint a picture of her before you come back."

Mummie laughed. "Yes, do, Jim," she answered. "That would be fine. Good-by, little soldier! Good-by, my darling!"

Mummie was kissing her treasures as though she were going off on a long journey. She was really only going shopping for the afternoon. She had intended to take the children with her, but as the day had turned out so cold and baby had sneezed once or twice, she had decided to leave them at home.

It was Saturday. Daddy was at work in the garden and Jim and baby were in the kitchen, where they could see him with his big spade. Jim was sitting at the table, very busy with a new box of paints. Baby was in her high chair with her toys, as good as gold.

Sometimes daddy came to the window and peeped in to see how they were getting on. Baby laughed aloud when she saw him and Jim called out, "All right, daddy. I'm looking after her."

Jim was very happy. He had a whole "Daily Mirror" to color and he was having a splendid time. He had painted Mr. Lloyd George and an airship and some soldiers and a really beautiful lady. He showed the lady to baby when he had finished her and she stretched out her little hands and cried, "Mummie!"

But Jim was not the sort of artist that goes in very strongly for detail and he had soon finished with the "Mirror." What should he do next?

"I'll paint you, baby," he cried.

So he took a big sheet of paper that mummie had given him before she went; it had come from the grocer's with the sugar in it. Jim spread this out in front of him, and filling his brush with paint, he began his portrait. Soon he showed that to baby, too, for her to admire. But baby simply said, "Gee-oo."

"It's you, baby," said Jim.

"Oo!" said baby, laughing.

"No, not me," said Jim. "You!"

"Boo!" said baby.

Daddy came in just then.

"Never say 'Boo to a goose, baby," he said smiling.

Jim saw what daddy meant, but as baby turned to daddy and said "Boo-boo!" to him as well, he could say no more. It was Jim's turn to laugh then.

As matters were so satisfactory indoors, daddy went out again and Jim painted on. Presently, quite by mistake, the brush filled with red paint went against Jim's nose. Jim, wondering if this had increased his beauty, got down from his chair and went across the room to have a look at himself in the glass. And then a brilliant idea struck him. Why not paint himself?

He set to work rapidly. All the colors in the paint-box, one after the other, came into use, and the result was a most extraordinary-looking Jim! When baby saw him she began to cry, but Jim quieted her. He even put a daub of paint on her little button of a nose, and then, taking a small mirror from the wall, showed her the effect. "Pretty baby!" cried Jim admiringly.

"Pitty Baby!" she echoed.

"Let Jim paint her face, too," said Jim in a coaxing voice.

"Face, too!" echoed baby merrily.

So on Jim went until baby was quite as comical-looking as her brother.

Then Jim grew tired of being an artist and began to play bricks. He had built a really beautiful hall and was busy cutting out letters to go on the front—Salvation Army, of course—when he heard the door open and someone came down the passage. It was mummie.

Jim rushed across the room to welcome her. "Let me take the parcels, mummie," he cried eagerly.

"Jim," mummie almost shrieked, "what have you done?"

Then Jim remembered . "It took ever so long to do, mummie," he said, "and it used lots of paint."

"And baby, too!" said mummie in despair.

"Ess, baby, too!" eched that tiny person with a broad smile breaking through the coloring of her chubby little face.

Mummie went to the window and looked out. Daddy was still digging away. She tapped. He put down his spade and came up to the house, came right indoors.

"Have the children been good?" said mummie.

"Yes, good as gold," said daddy. "No trouble with them at all."

"I should think not," said mummie. "Just look at them!"

Daddy did look. Then he sat down on the nearest chair and laughed and laughed and laughed.

"It's all very well to laugh," began mummie, but even as she spoke she began to smile herself.

Jim looked up. "Shall I do you, daddy?" he asked. I can—there's still some paint left."

"No, indeed, you won't paint your daddy," said mummie, "and you ought to be very glad, young man, that your mummie is not like some mothers, who would give their boy a good whipping for such a prank."

"Was it naughty?" asked Jim, clearly showing by the surprise in his voice that his artistic efforts in the portrait-painting line had not been done out of pure mischief. "I didn't mean it to be naughty, mummie."

"No, Jim, I really don't believe you did," said mummie wisely putting herself in her little son's place. "But you must promise me never to do it again, Jim. Oh, we shall have a job to get it off!"

They did, too. In fact the first effort still left traces behind.

When mummie had at last finished the lengthy washing of her small pair that evening and put them safely to bed, she turned to daddy—"Was there ever such a boy?" she asked.

"Never!" came the emphatic answer. "He 's just a surprise-box, is Jim."

But the next time mummie went shopping, Jim didn't do painting while she was away and daddy remembered to look in at the window oftener. I don't wonder, do you,—The Young Soldier.

ON BAKING DAY.

My mamma makes the bestest pies,
In whole long rows upon the shelf,
And baking-day's so full of work
I have to help a lot, myself!

I run down cellar as quick as scat,
And fill my apron from the bin
With big red apples, cold and crisp,
And then I rush upstairs, again.

I love to stand upon a chair,
And watch my mamma mix the crust,
And peel and slice the apples in,
With cinninum, that looks like rust.

My mamma's pies are different
From other ones—and papa, he
Says it's because she mixes in
Her love for him and Jack and me.

So, when the baking's all done up,
And pa and Jack come home—why, then,
We eat those 'lishus pies so fast
That mamma has to bake again!

—The Housekeeper.

BUTTERFLIES.

Butterflies are pretty things,
Prettier than you or I;
See the color on their wings—
Who would hurt a butterfly?

Softly, softly, girls and boys,
He'll come near us by and by;
Here he is, don't make a noise—
We'll not hurt you, butterfly!

Not to hurt a livig thing,
Let all little children try.
So, again he's on the wing;
Good-bye, pretty butterfly!

"For a spring chicken, madam," said Dawson, "I must confess that I consider this a pretty tough bird." "Yes, Mr. Dawson," replied the landlady, amiably: "but you must remember that we have had a pretty tough spring."—Harper's Weekly.

She—"But, George, you could never support two."
He—"Well, I'm only looking for one."—Newark Star.

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FEARLESS AND HONEST.

A Scotch lad had arrived at Euston, the brightest yet the loneliest passenger by the London and Northwestern Company's express. He was barely fourteen, had not a friend in London, and had only a sovereign in his pocket.

"Well, Sandy," said a fellow passenger, who had befriended him during the journey from Glasgow, "don't you wish that you were safe now with your mother in Scotland?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkship in his office had been unfavorable, was passing at the moment.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said kindly.

It was soon told. Sandy's mother had been left a widow, with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his ticket for London, and she had given him a little money she could spare.

"Go, and make your fortune," she said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Having heard this story, the lawyer engaged Sandy as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother today that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Many of the clients who entered the office paused to have a word with him.

He attended evening classes and became an expert penman and accountant. He was rapidly promoted until he became his patron's confidential clerk.

After sharing his earnings with his mother he went to Scotland and brought her back with him.

By-and-by he studied law, and when he began to practice at the bar his fearlessness commanded respect, and his honesty inspired confidence. Juries liked to hear him speak; they instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly due to her.—Scottish American.

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